

The Yoruba in Brazil, Brazilians in Yorubaland

(O Povo Iorubá no Brasil, Os Brasileiros na Yorubalândia)

Recent Titles in the
CAROLINA ACADEMIC PRESS
AFRICAN WORLD SERIES
Toyin Falola, Series Editor

The African Civil Service Fifty Years after Independence
Edited by Emmanuel M. Mbah and Augustine E. Ayuk

Against the Predators' Republic: Political and Cultural Journalism, 2007–2013
Biodun Jeyifo

Africa, Empire and Globalization: Essays in Honor of A. G. Hopkins
Edited by Toyin Falola and Emily Brownell

Authority Stealing: Anti-Corruption War and Democratic Politics in Post-Military Nigeria
Wale Adebani

Contemporary African Literature: New Approaches
Tanure Ojaide

Contentious Politics in Africa: Identity, Conflict, and Social Change
Toyin Falola and Wanjala S. Nasong'o

Contesting Islam in Africa
Abdulai Iddrisu

Converging Identities: Blackness in the Modern African Diaspora
Edited by Julius O. Adekunle and Hettie V. Williams

Decolonizing the University, Knowledge Systems and Disciplines in Africa
Edited by Sabelo J. Ndlovu-Gatsheni and Siphamandla Zondi

Democracy in Africa
Edited by Saliba Sarsar and Julius O. Adekunle

Democradura: Essays on Nigeria's Limited Democracy
Femi Mimiko

Diaspora and Imagined Nationality
Koleade Odotola

Èṣù: Yoruba God, Power, and the Imaginative Frontiers
Edited by Toyin Falola

Ethnicities, Nationalities, and Cross-Cultural Representations in Africa and the Diaspora
Edited by Gloria Chuku

Gendering African Social Spaces: Women, Power, and Cultural Expressions
Toyin Falola and Wanjala S. Nasong'o

Ghana During the First World War: The Colonial Administration of Sir Hugh Clifford
Elizabeth Wrangham

Globalization: The Politics of Global Economic Relations and International Business
N. Oluwafemi Mimiko

Globalization and the African Experience
Edited by Emmanuel M. Mbah and Steven J. Salm

A History of Class Formation in the Plateau Province of Nigeria, 1902–1960
Monday Yakiban Mangwat

Horror in Paradise
Edited by Christopher LaMonica and J. Shola Omotola

Ifá in Yorùbá Thought System
Omotade Adegbindin

Imperialism, Economic Development and Social Change in West Africa
Raymond Dumett

In Search of African Diasporas: Testimonies and Encounters
Paul Tiyambe Zeleza

The Indigenous African Criminal Justice System for the Modern World
Olusina Akeredolu

Intercourse and Crosscurrents in the Atlantic World: Calabar-British Experience
David Lishilini Imbua

Issues in African Political Economies
Edited by Toyin Falola and Jamaine Abidogun

Julius Nyerere, Africa's Titan on a Global Stage: Perspectives from Arusha to Obama
Edited by Ali A. Mazrui and Lindah L. Mhando

"Life Not Worth Living"
Chima J. Korieh

Local Government in South Africa Since 1994
Alexius Amtaika

The Muse of Anomy: Essays on Literature and the Humanities in Nigeria
Femi Osofisan

Narratives of Struggle
John Ayotunde Isola Bewaji

Nollywood: Popular Culture and Narratives of Youth Struggles in Nigeria
Paul Ugor

Pan-Africanism in Ghana: African Socialism, Neoliberalism, and Globalization
Justin Williams

Perspectives on Feminism from Africa
Edited by 'Lai Olurode

Satires of Power in Yoruba Visual Culture
Yomi Ola

The United States' Foreign Policy in Africa in the 21st Century
Edited by Adebayo Oyebade

The Vile Trade: Slavery and the Slave Trade in Africa
Edited by Abi Alabo Derefaka, Wole Ogundele, Akin Alao, and Augustus Babajide Ajibola

The Yoruba Frontier
Aribidesi Usman

Women, Gender, and Sexualities in Africa
Edited by Toyin Falola and Nana Akua Ampomsoh

CAROLINA ACADEMIC PRESS
AFRICAN WORLD SERIES
ADVISORY BOARD



TOYIN FALOLA, CHAIR
Jacob and Frances Sanger Mossiker Chair in the Humanities at the
University of Texas at Austin, University Distinguished Teaching Professor

ANDREW BARNES
Arizona State University

BESSIE HOUSE-SOREMEKUN
Indiana University-Purdue University Indianapolis

JEREMY LEVITT
Associate Dean for International Programs and Distinguished Professor
of International Law at Florida A&M University College of Law

FALLOU NGOM
Boston University

RAPHAEL CHIJIJOKE NJOKU
Associate Professor of African History and Director of
International Studies at Idaho State University

STEVEN J. SALM
Xavier University of Louisiana

The Yoruba in Brazil, Brazilians in Yorubaland

Cultural Encounter, Resilience, and Hybridity
in the Atlantic World

(O Povo Iorubá no Brasil, Os Brasileiros na Yorubalândia)

Edited by

Niyi Afolabi & Toyin Falola



CAROLINA ACADEMIC PRESS

Durham, North Carolina

Copyright © 2017
Carolina Academic Press
All Rights Reserved

Library of Congress Cataloging-in-Publication Data

Names: Afolabi, Niyi, editor, author. | Falola, Toyin, editor, author.

Title: The Yoruba in Brazil, Brazilians in Yorubaland : cultural encounter, resilience, and hybridity in the Atlantic world / edited by Niyi Afolabi and Toyin Falola.

Description: Durham : Carolina Academic Press, 2017. | Series: African World Series | Includes bibliographical references and index.

Identifiers: LCCN 2016057532 | ISBN 9781611635911 (alk. paper)

Subjects: LCSH: Yoruba (African people)--Brazil. | Yoruba (African people)--Africa, West. | Return migrants--Africa, West. | Brazilians--Africa, West. | African diaspora.

Classification: LCC F2659.Y67 Y67 2017 | DDC 305.896/333081--dc23

LC record available at <https://lccn.loc.gov/2016057532>

Carolina Academic Press, LLC
700 Kent Street
Durham, NC 27701
Telephone (919) 489-7486
Fax (919) 493-5668
www.cap-press.com

Printed in the United States of America

Dedications

To my dad, John Okanlawon Afolabi, who told me stories about the Aguda as a child even though I did not understand him at the time.

—Niyi Afolabi

To all the Afro-Brazilian social and religious movements who struggled to keep Yoruba traditions alive in Brazil despite persecutions.

—Toyin Falola

Contents

List of Figures	xi
Series Editor's Preface	xv
Preface and Acknowledgments	xvii

Part I

Mapping the Yoruba Atlantic

Chapter 1 · Paradigmatic Crossroads of the Yoruba Atlantic World <i>Niyi Afolabi</i>	3
Chapter 2 · Mapping and Conceptualizing the Yoruba Atlantic <i>Toyin Falola</i>	21
Chapter 3 · Encruzilhadas Paradigmáticas do Mundo Atlântico Iorubano <i>Niyi Afolabi</i>	43

Part II

Returnees and Resettlements

Chapter 4 · The Amaros and Agudás: The Afro-Brazilian Returnee Community in Nigeria in the Nineteenth Century <i>Alcione M. Amos</i>	65
Chapter 5 · African Returnees from Brazil and Cuba in Nineteenth-Century Lagos <i>Melanie Paris</i>	111
Chapter 6 · Antônio Olinto's <i>The Water House</i> : Creative Configurations of Afro-Brazilian Return to Roots and African Culture <i>Femi Ojo-Ade</i>	127
Chapter 7 · The Jaded Heritage: Nigeria's Brazilian Connection <i>Tundonu A. Amosu</i>	149

Part III

Sacred and Spatial Circularities

Chapter 8 · Nas Encruzilhadas do Atlântico Negro: Circularidades no Culto a Exu <i>Vagner Gonçalves da Silva</i>	159
--	-----

Chapter 9 · Traditional Yoruba Nobility in the African Diaspora <i>Ana Alakija</i>	189
Chapter 10 · Ajankoro Dugbe Dugbe: The One Who Fights Fearlessly, Clearing Everything in His Path <i>Lisa Earl Castillo</i>	215
Chapter 11 · “Araketure Faraimorá”: Yorubanidade no Candomblé Brasileiro, Uma Permanente Recriação; e o Caso Exemplar do Ilê Odô Ogê <i>João Ferreira Dias</i>	245
Chapter 12 · O Papel dos Nagôs (Yoruba) no Movimento Negro no Brasil <i>Adomair O. Ogunbiyi</i>	261
Chapter 13 · From the Fetish Animism of Blacks from Bahia to the Plasticity of Yoruba Arts <i>Maria Antonieta Antonacci</i>	279
 Part IV Transatlantic Cultural Connections 	
Chapter 14 · Um Lance de Búzios Jamais Abolirá o Acaso <i>Rodrigo Lopes de Barros</i>	301
Chapter 15 · Affirming Yoruba Ancestry through Afro-Brazilian Literature <i>Felipe Fanuel Xavier Rodrigues</i>	319
Chapter 16 · The Contested Candomblé Cult Matriarchate <i>Farid Leonardo Suárez</i>	337
Chapter 17 · As Vivências do Candomblé na Poesia Ancestral de Oliveira Silveira <i>Manoela Fernanda Silva Matos</i>	357
Chapter 18 · Do Animismo Fetichista dos Negros Baianos à Plasticidade de Arte Iorubá <i>Maria Antonieta Antonacci</i>	369
Chapter 19 · The Politics of Race and Education in Brazil: An African Diaspora Perspective <i>Sílvia Lorenso and Nirlene Nepomuceno</i>	399
Notes on Contributors	417
Index	421

List of Figures

- Figure 4.1** Map of the Brazilian Quarter of Lagos in 1908; showing its main streets at the time. Source: The National Archives, London, 67
- Figure 4.2** Passport in Arabic issued by British Consul Campbell; to facilitate travel inland for Muslim Afro-Brazilian returnees. Source: The National Archives, London, 68
- Figure 4.3** Holy Cross Cathedral, Lagos. Source: Lorenzo Dow Turner Collection, Anacostia Community Museum, Smithsonian Institution, Washington, DC., 71
- Figure 4.4** Shitta Bey Mosque in Lagos built in 1882 by Afro-Brazilian João Batista da Costa in the Baroque style of a Catholic church from Bahia, ca. 1890. Source: The British Museum, 73
- Figure 4.5** The Cuban Lodge built by Hilário Campos to house his family and Afro-Cuban returnees who had recently arrived in Lagos. Courtesy of Bruna Rocha, 75
- Figure 4.6** The Central Mosque of Abeokuta, photographed from the Olumo Rock. Its façade is in the typical style of Bahian Baroque churches which indicates that it was built by an Afro-Brazilian master builder. Courtesy M. E. “Buddy” Baker, Florida, USA, 77
- Figure 4.7** View of Kakawa Street in Lagos in the late 1800s. The large white building, glimpsed on the left, was the residence of Américo Rodriguez and built in the Brazilian style. Source: Source: Archives of the Société de Missions Africaines, Rome, 79
- Figure 4.8** A Bahian elderly lady wearing a pano-da-costa shawl and holding the hand of a child, ca. 1940–41. Source: Lorenzo Dow Turner papers, Anacostia Community Museum, Smithsonian Institution, Washington, DC, 80
- Figure 4.9** Omolu costume acquired in Bahia in 1940–41. Raffia was imported from Africa until the Second World War to produce these outfits. Source: Lorenzo Dow Turner Collections, Anacostia Community Museum, Smithsonian Institution, Washington, DC, 81
- Figure 4.10** Mãe Aninha as a young woman, date unknown. Source: Ruth Landes Collection, Anthropological Archives, Smithsonian Institution, Washington, DC, 82
- Figure 4.11** Martiniano Eliseu do Bomfim, babalawo and voyager between Bahia and Lagos, 1940–41. Source: Lorenzo Dow Turner Collections,

- Anacostia Community Museum, Smithsonian Institution, Washington, DC”, 83
- Figure 4.12** Water House built by João Esan da Rocha. It was changed by an addition to its left in 1967 and dwarfed by a skyscraper built next to it. Courtesy Bruna Rocha, 85
- Figure 4.13** Moisés João da Rocha, physician and Pan-Africanist, was part of the first generation of descendants of Afro-Brazilian returnees to be born in Africa. Source: Library of Congress, Washington, DC, 87
- Figure 4.14** George S. A. da Costa, an Afro-Brazilian photographer in Lagos, sporting his hair parted in the middle, a fashion introduced by the Afro-Brazilians. Source: Library of Congress, Washington, DC, 88
- Figure 4.15** Porfírio Maximiliano (Maxwell) Alakija and family in Bahia. From left to right: (standing) Delhi and Porfírio Maxwell, (seated) Ignez, George, and Cleonice, date unknown. Source: Lorenzo Dow Turner collection, Anacostia Community Museum, Washington, DC, 91
- Figure 4.16** Brothers Adeyemo and Olayimika Alakija in their lawyerly robes, ca. 1913. Source: Lorenzo Dow Turner collection, Anacostia Community Museum, Washington, DC., 93
- Figure 4.17** Afro-Brazilian women with students at a sewing class. Sewing was one of the trades introduced by the Afro-Brazilian female returnees. Source: Archives of the Societé de Missions Africaines, Rome, 95
- Figure 4.18** Decorations for the Celebration of Brazilian Emancipation Proclamation in Lagos including photos of Queen Victoria and Dom Pedro II, Emperor of Brazil, October 1888. Source: Archives of the Societé de Missions Africaines, Rome, 97
- Figure 4.19** João Angelo Campos with his family and servants. Source: Archives of the Societé de Missions Africaines, Rome, 98
- Figure 8.1** Baudin, 1885, p. 49, 161
- Figure 8.2** Gravura do *Compendium Maleficarum*, de Francesco Maria Guazzo (Milão, 1626), 162
- Figures 8.3a and 8.3b.** Lorenzo Lotto, “Arcanjo Miguel e a queda de Lúcifer”, 1550, 167
- Figure 8.4** Estátua de Xangô vendida nas lojas de artigos religiosos de Havana, 169
- Figure 8.5** Exu de Pai Marcos, Praia Grande, 172
- Figure 8.6** Exu, África, 173
- Figure 8.7** Exu, Bahia, 173
- Figure 8.8** Exu, Terreiro de Pai Toninho, São Paulo, 174
- Figure 8.9** Exu, 174
- Figure 8.10** Exu, Terreiro de Pai Toninho, São Paulo, 175
- Figure 8.11** Leo Frobenius (1949, p.229) desenho de chapéu cônico de Exu, tendo na ponta uma segunda face. África, século XIX, 175
- Figure 8.12** Iniciação de Exu no terreiro de Pai Leo, Embu, SP, 175
- Figure 8.13** Exu, Terreiro de Mãe Iya Sessu, São Paulo, 176
- Figure 8.14** Exu, Terreiro de Pai Pérsio, São Paulo, 176

- Figure 8.15** Adepta saúda o assentamento de Bara Lode, à esquerda (composto por jarros vermelhos, uma pedra escura colocada num bacia de barro e adornada por corrente e foice), e de Ogum Avagã, à direita (composto por jarros verdes, uma pedra escura, tendo ao lado uma lança e um bastão de ferro em forma sinuosa representando uma cobra), 177
- Figure 8.16** Incorporação de dois Baras. O da esquerda, de polegar levantado, movimenta a mão como se segurasse uma chave e abrisse uma porta. Porto Alegre, c. 1970, 177
- Figure 8.17** Ogó. Porrete em forma de falo de Exu. Detalhe de aquarela de Carybé (1993, p. 35), 178
- Figure 8.18** Chave de ouro, 178
- Figure 8.19** Dançarinos de Legbá com apito, 179
- Figure 8.20** Maria do Bará, em transe de sua entidade, rezando e assoviando. Porto Alegre, 1989, 180
- Figure 8.21** Oxum e Légua. Mercado de Los Cuatro Caminos. Havana, Cuba, 2010, 180
- Figure 8.23** São Pedro com a chave. Peter Paul Rubens, séc XVII, Museu do Prado, Madrid, 181
- Figure 8.22** Imagem de Laroye, 181
- Figure 14.1** Omolu no Brasil, 302
- Figure 14.2** Obaluaé, Omulú, 303
- Figure 14.3** M42: Nebulosa de Órion – vista através de um telescópio newtoniano. Telescópio refletor Dobsoniano de 8 polegadas, 308
- Figure 14.4** Orunmilá-Ifá. Pormenor da escultura em madeira de Carybé mostrando um lance de búzios, 309
- Figure 15.1** Mãe Beata de Yemojá, 322
- Figure 15.2** Mãe Beata de Yemojá, Honored by the Brazilian Government, 327
- Figure 19.1** Participant shares homemade treats with colleagues during Falola's class, 410
- Figure 19.2** Capoeira presentation inside the classroom, 411
- Figure 19.3** Candomblé authorities on a panel with Falola during his classes at PUC SP, 412

Series Editor's Preface

The Carolina Academic Press African World Series, inaugurated in 2010, offers significant new works in the field of African and Black World studies. The series provides scholarly and educational texts that can serve both as reference works and as readers in college classes.

Studies in the series are anchored in the existing humanistic and the social scientific traditions. Their goal, however, is the identification and elaboration of the strategic place of Africa and its Diaspora in a shifting global world. More specifically, the studies will address gaps and larger needs in the developing scholarship on Africa and the Black World.

The series intends to fill gaps in areas such as African politics, history, law, religion, culture, sociology, literature, philosophy, visual arts, art history, geography, language, health, and social welfare. Given the complex nature of Africa and its Diaspora, and the constantly shifting perspectives prompted by globalization, the series also meets a vital need for scholarship connecting knowledge with events and practices. Reflecting the fact that life in Africa continues to change, especially in the political arena, the series explores issues emanating from racial and ethnic identities, particularly those connected with the ongoing mobilization of ethnic minorities for inclusion and representation.

Toyin Falola
University of Texas at Austin

Preface and Acknowledgments

The Yoruba in Brazil have many accomplishments to celebrate and retain, aspects of which are analyzed in this book. Language, religion, spirituality, and expressive cultures are only some of the enduring elements. They function to preserve customs and traditions that the enslaved took with them during the traumatic Atlantic passage, but also serve as instruments of survival, resilience, hybridity, and memorialization. Although this book focuses on contemporary manifestations of the Yoruba in Brazil and their Brazilian counterparts who returned to Africa in the nineteenth century, other areas of scholarly interests worthy of investigation remain quite numerous and barely broached to date.

Two historical incidents have conspired to make this book project a reality. One is the sheer friendship that both co-editors have cultivated with the Afro-Brazilian diaspora for many years—to the extent that both sacrifice their time (in person or from a distance) to contribute to that South American nation even when the primary purpose is academic research and intellectual dialogue. Professor Falola has indeed taught courses in African History and the African Diaspora at the undergraduate and graduate level in Brazil, while Professor Afolabi has given lectures on African Brazilians and their Yoruba connections in Brazil, in addition to teaching Yoruba to Afro-Brazilian cultural and educational communities. These shared fraternizations and kinships are as historical in nature as they are contemporary; and if properly cultivated, may not only yield further improved relations between Brazilians and the Yoruba but also serve as a strategic incentive for more programmatic institutional building between the two communities that are bound by cultural heritage even though separated by the Atlantic.

The University of Texas at Austin currently has two annual Study Abroad programs with Brazilian institutions, in Rio de Janeiro and Bahia. It is conceivable that these programs will extend to other parts of Brazil in the future such as potential collaborations with the University of São Paulo and the Federal University of Minas Gerais. The Obafemi Awolowo University (OAU) in Ile-Ife, Osun State, Nigeria, also has an institutional agreement with the Federal University of Bahia in Salvador, where Nigerians in foreign-language programs at OAU study for their immersion program in Portuguese in Salvador, Bahia. These young students often get the opportunity to teach Yoruba to Brazilians even as the students in turn improve their Brazilian Por-

tuguese through cultural ties and soulful interactions. It is conceivable in the future that a collaboration such as this book may go beyond scholarly production and lead to further strategic partnerships in terms of exchange of visiting professors for a month or even a semester through such funding outlets as CAPES, CNPQ, Ford, Mellon, and others.

In an era in which rational people are making every concerted effort to make sense of their relevance amidst chaotic realities and persistent uncertainties, to the extent that the concept of a “world order” that was quite common during the Cold War era until the 1980s, seems to have lost its meaning, one cannot but become wary at the thought that the next manifestation of world order may actually be spiritual. Whatever newly found “global” world we might have or desire is faced by another challenge hitherto neglected in world affairs: terrorism in confusing grades and guises. Instead of embracing faith and devotion as sources of celebration, veneration, joy, pleasure, and invocation of higher forces who are often invisible in their spiritual significance to the Earth and community they protect and harmonize, the world is now dealing with a category of religious fanaticism so daring that it makes the world cringe on a daily basis, especially at the sight of many atrocities committed in the name of an invisible Supreme Being.

Needless to invoke the destructive forces of terrorism that go against the very essence of rationality, humanity, and harmony with cosmic forces. In an ideal situation, these cosmic forces have the mission to provide balance and to restore and sustain the natural order of things. Yet the living Yoruba in their mythological, cosmological, spiritual, and epistemological essences, must continue to seek relevance and harmony as they navigate their belief in the ultimate good in every human being. It is against this background that this edited work seeks to appreciate and approximate the different locations, spaces, and transformations that the Yoruba and their dispersed cultures have traversed, whether by accidents of history such as slavery, or by the very act of resistance and hybridity in order to survive the atrocities of dislocation. It takes only one visit to Brazil to see that the Yoruba are adaptive and resilient people. From religion, to culinary skills, music, and expressive arts in general, the northeastern part of Brazil is quite rich in the manifestations of the Yoruba’s power of hybridizations and negotiations across the Yoruba diaspora.

The thematic concerns of this volume, though focused on the four main areas of “Mapping the Yoruba Atlantic,” “Returnees and Resettlements,” “Sacred and Spatial Circularities,” and “Transatlantic Cultural Connections,” have only scratched the surface. Brazilian-African-American relations remain a gold mine for comparative studies, especially in the areas of performance, music, architecture, spiritualities, slavery, health, sports, medicine, sociology, anthropology, alternative energies, environmental issues, and heritage tourism, among others. The focus here is on the duality of the experience of slavery and its aftermath. More specifically, instead of studies focused on unilateral diaspora of Africans in the Americas, and the implicit limitation of such a perspective in the holistic understanding of the African experience in the Americas, this volume challenges scholars to make more painstaking efforts not only to be comparative for the sake of comparison, but to be truly transatlantic by also examining the aftermath of slavery and the often neglected historiography of a compelling group

in transatlantic slavery who chose to return to Africa after abolition of slavery, such as the *Agudá* (the Yoruba [Catholic] returnees from Brazil), along the western coast of Africa.

A fundamental issue for Brazilian(ist) scholars is the question of religious syncretism which reverberates throughout Brazilian culture. It is a contested terrain of analysis. One school of thought suggests that there is nothing like syncretism between the African and European religious values but more of co-existence. Another claims that religious syncretism was more of a strategy that has actually permitted the survival of African religious and cultural value systems in Brazil. Yet this controversy is not limited to the religious terrain alone. On the spectrum of the Brazilian returnees to Yorubaland, there is the issue of authenticity and superiority-inferiority complexes: even as the indigenes feel a sense of arrogant oppression as exercised by the Brazilians returnees, the returnees also feel a sense of hostility by the indigenes, and this creates an atmosphere of confusion and alienation that Maya Angelou best describes in one of her autobiographies, *All God's Children Need Traveling Shoes*, where she documents her own experience of having her "Africanness" questioned in Ghana despite her genuine efforts to sacrifice, contribute, and embrace those she hoped to see as her ancestors and fraternal, only to be disappointed and hurt by those who chose to see her more as an "American" and not an "African." Yet beyond these human and even scholarly controversies which are compelling of further research, there is a goldmine of cultural affinities between Africans and their diaspora begging for scholarly investigations not only in Brazil and Africa but in the rest of the African diaspora in Cuba, Trinidad, Haiti, the Bahamas, the US (Miami, New York, Louisiana, etc.), among other locations.

One of the reasons why Afro-Brazilian syncretism has enriched many transatlantic studies lies exactly in the interactions between Catholicism and African traditional religions. Though there is a huge discussion about religious intolerance on the part of more recently emerged Brazilian Pentecostals who demonize African-derived religions in Brazil and go to the extent of destroying, vilifying, and persecuting the devotees of Candomblé or Umbanda temples—the same way the state (as represented by the instrument of violence that the police represented pre- and post-abolition) persecuted the worshippers even after abolition of slavery and in the face of the fact that Brazil officially claims freedom of religion, though officially a Catholic state. In the African-American context, and unlike the Afro-Brazilian context where there is at least the sense of syncretism, that is, a structural correspondence between two models, even when one is seen as dominant and the other secondary, the dynamics of syncretism are resisted by the very power of Evangelicals who insist that there cannot be any form of association between "pagan" or "satanic" worship and the Christian faith. Thus, this inimical even "puritan" attitude made the notion of continuity of African religious values in the United States quite problematic. However, it is hopeful, though not to the extent of what obtains in Brazil, that the Santería and Orisa worshippers in the US would continue to make some steady progress—so that what is considered "satanic" may well inform those from other religious traditions that religious cosmologies are only media to attain perfection and purification that are part of the life-journey that is embodied in our goals, destinies, and aspirations, even when we may not

be aware of it. The cycle of life, even as a natural phenomenon, is indeed inescapable for every human being.

We would like to thank all the contributors for their academic pieces as well as the Carolina Academic Press (CAP) for believing in this unique bilingual book from the very outset. Professor Falola thanks all his associates and friends in Brazil. Professor Afolabi thanks the Warfield Center for African and African American Studies for the research funds that enabled him to travel to Brazil as well as expend financial resources on these timely projects. We also thank the numerous anonymous readers as well as the copyeditors, namely Dr. Arlen Nydam and Dr. Felipe Fanuel Xavier Rogrigues, as well as the entire editorial staff of CAP for their production support, effectiveness, and professional rigor. We thank the University of Rochester Press for the permission to reprint Chapter 2, “Mapping and Conceptualizing the Yoruba Atlantic,” and an abridged version of Chapter 5, “Atlantic Yoruba and the Expanding Frontiers of Yoruba Culture and Politics,” previously published in Toyin Falola’s *The African Diaspora: Slavery, Modernity, and Globalization* (New York: University of Rochester Press, 2013 [118–162]). Finally, we thank our families for allowing us focused time away from them in order to complete this volume.

Niyi Afolabi and Toyin Falola
University of Texas at Austin